Article

How Our Thinking Styles Affect What We Can Know About Consciousness

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Abstract

This article proposes that certain styles of thinking have the effect of limiting or expanding a researcher's awareness of anomalous aspects of Consciousness. By altering one's thinking style, one can appreciate and understand that the current scientific concept of subjective/objective duality is incorrect.

Keywords: Thinking style, consciousness, awareness, anomalous aspect, subjectivity, objectivity, duality.

1. Introduction

On July 25, 1989, President George H. W. Bush signed into law the House Joint Resolution 174 declaring the 1990's to be the "Decade of the Brain."[1] In 2001, the American Psychological Association launched the "Decade of Behavior" to bring attention to behavioral and social research.[2] In 2007, the "Decade of the Mind" (DOM) Project was initiated in the United States by the Krasnow Institute for Advanced Study at George Mason University. Annual symposia were held with the goal of achieving U.S. government support for research of the mind. It expanded to Europe in 2009, and to Asia in 2010.[3]

Despite these recent well-funded international research efforts, the study of Consciousness has proved to be extremely elusive. Scientists have approached the problem from many interdisciplinary angles including, *inter alia*, neuroscience, mathematics, artificial intelligence/robotics, physics, computer science, systems biology, anthropology, and psychology. However, as it turns out, the study of the mind as opposed to the brain, does not lend itself easily to scientific examination. Many scientists, unable to explain the fundamental nature of Consciousness or to create a conclusive definition, have resorted to religious, spiritual, or philosophical explanations of the concepts of sense of Self, Beingness, Soul, and Spirit.

Strictly materialist explanations, focused on brain mechanics, have not been able to address the underlying nature of Consciousness or its relationship to so-called "Reality."

Strictly non-materialist concepts, such as the Upanishads, describe ways to achieve access to ultimate forms of Consciousness beyond words, forms, or qualities, such as being in a state of

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[1] Goldstein, M (1990) The Decade of the Brain, *Neurology* (40); 321
[2] https://en.wikipedia.org/wiki/Decade_of_Behavior
[3] Olds, J (2011) For an International Decade of the Mind, *Malays J Med Sci* (18(2): 1-2.

Nirguna Brahman in absolute harmonization with the Divine and oneself in a state of Being without a sense of any dualities. The problem with this latter approach is that (purposely) does not provide any explanation for the origin of the fundamental essence of Consciousness. Science is all about explanations. Consciousness seems to evade explanation. The reason for this is that Consciousness is the only Lens through which we can observe the "object," our Consciousness.

Hard science operates on a belief system that objective reality exists. Human beings can identify it through testing. Furthermore, anything deemed objective is considered "real." Anything "real" will display some form of "material" existence – either composed of matter like an object or affecting matter like a field. Objectivity, reality, and materiality are thus interrelated concepts. Hard science proposes that this allows us to conclude that a reality exists "out there" independent of our human existence.[4] A phenomenon or object becomes objectively real if it is agreed upon by several people. This is known as "Consensus Reality." It amounts to nothing more than a social contract based on several similar subjective perceptions. Therefore, the very idea of scientific "objectivity" remains suspect.

The Scientific Method represents a set of procedures a scientist must use to prove the phenomenon is objectively real. This system relies on notions of object permanence, materiality, causality, and fungibility which are necessary when comparing multiple experiments by different scientists. However, this author contends these fundamental concepts all contain hidden assumptions. Do we really know if objects are sufficiently fungible that non-identical objects can be used in repetitive experiments? Can we really be sure that we have located the most direct causality in a potentially infinite field of causal agents? Do objects exist in a state of permanence when not observed?

The bottom line is that scientific experiments can't (and don't) address the fundamental issues of the relationship between subjective Consciousness and objective Reality. Scientific experiments are simply built on an artificial model of objectivity because they fail to consider the effect of Consciousness on their notion of "objectivity."

2. The Lens of Consciousness – Our Style of Thinking

This author proposes that Consciousness is expressed through our "Style of Thinking." If you understand *how* you think, then you can start to understand how it influences *what* you think. This has a direct impact on our assessment about the true nature of reality.

A person's Style of Thinking is formed over a lifetime of assimilating sensory experiences (sensing), cognitive judgments (thinking), ability to recall events (memorizing), and emotional reactions (emoting).

[4] The only possible exception to this rule is the so-called Observer Effect in the field of quantum physics. The Observer Effect contends that the act of observation (by human consciousness) disturbs the activity of the quantum object but all else that is unobserved remains in an undefined state of "superposition." The theory was first proposed by German theoretical physicist Werner Heisenberg who, by his own admission, was heavily influenced by his exposure in 1929 to Indian science and philosophy.

Babies and toddlers embrace the holistic, preverbal, sensory world without judgment. Children between the ages of 3 to 6-years old have the highest capacity during a person's lifespan to 1) acquire a second language, 2) demonstrate perfect musical pitch, and 3) cultivate psychic abilities. Studies show that after the age of six, these skills quickly diminish. Thereafter, holistic sensory experiences are replaced by sequential, linear, linguistic, prefabricated concepts, abstract thinking, and cognitive judgments about the world.

This progression from infantile expansive, holistic, sensory thinking to adult constricted, linear, cognitive thinking is clearly reflected in the growth patterns of synaptic connections in the brain over a lifetime. The average newborn baby is born with 2,500 synapses per neuron. The average 2 to 3-year-old toddler reaches the maximum average peak for the human brain of 15,000 synapses per neuron, but the average adult brain, strangely, quickly declines leaving only 1,000-5,000 synapses per neuron.

This dramatic decline in synaptic connectivity in the adult brain is the result of significant synaptic pruning. This occurs when synaptic connections are not used. The open-minded experiential inner life of the baby is replaced by an adult brain that operates according to established linguistic protocols and abstract models of reality. Mental shortcuts abound. New experiences are either identified and pigeon-holed into prior known categories of past experiences, or otherwise ignored as nonexistent. Human thoughts become governed by conscious intentions. Intentional thinking represents a vastly more efficient way to understand experiences. To use an analogy, the adult starts to drive on the same well-traveled highways every day to reach *the intended destination* most efficiently. He no longer travels down the tiny, winding backroads or takes time to explore unknown landscapes. The backroads eventually disappear.

Mental efficiency due to intentional thinking thus results in synaptic pruning. We experience what we anticipate experiencing.

This growing fixation on cognition results in less and less contact with actual sensory experience over a lifetime. The left hemisphere of the brain, with its powerful linguistic regions in the temporal lobe and analytic capacity begins to dominate the non-verbal, sensory, dimensionally sensitive right hemisphere. In 1978, research conducted by cognitive neuroscientist Dr. Michael Gazzaniga and psychologist Joseph LeDoux, discovered that the right hemisphere defers to the cognitive interpretation perceived by the left-brain, even when it is wrong! Dr. Gazzaniga called this the "Left Brain Interpreter."[5] The right-brain invented false interpretations of what was shown to it just so that its data would not interfere with that of the dominant left-brain. This amounts to a type of brain "groupthink" even when the leader of the group (the left-brain) is wrong or inapplicable. This brings us to an interesting conundrum: How can we ever be expected to remember an object or phenomenon sensed by the right-brain if it cannot be described without false deference to the left-brain's interpretation?

As a result, real sensory data disappears from human awareness.

This describes, in a nutshell, why highly analytic scientists are unable to experience paranormal phenomena and other anomalous experiences of Consciousness, and therefore deny their existence. Scientists are intentional thinkers. To them, this sensory reality has become literally

[5] https://en.wikipedia.org/wiki/Left-brain_interpreter

invisible due to synaptic pruning, linguistic dominance, logical intention, and right-brain incapacity. Consequently, many scientists can only experience a pared-down version of Consciousness.

3. Model of Three Styles of Intentional Thinking and Thinkers

The key to recapturing these more subtle sensory experiences is to reduce or eliminate intention in one's thought processes.

Swiss psychiatrist Carl Jung spent decades exploring Consciousness and wrote about it in his books "*Memories, Dreams, Reflections*" and "*The Red Book*." Through a method he called "Active Imagination" he was able to uncover significant data about the Unconscious Mind by deactivating his *intentional thoughts*. He was thus able to explore a wide variety of psychic and paranormal phenomena in both physical and non-physical realities.

American psychiatrist and neuroscientist, Dr. Judson Brewer, has advocated for the intentional elimination of ego to eliminate intentional experience. The absence of intention opens the door to mystical experience. Meditation is one way to access the expanded realm of Consciousness. The process seeks to *eliminate all intention in one's thoughts* so that they remain unguided and, therefore, pure, and unbiased by the biases of intentions – namely, desires, hopes, fears, data verification, prior thoughts, etc. Only one type of intention remains effective to explore Consciousness – namely, the intention not to have an intention.

This author has designed three Styles of Thinking to illustrate the relative degree of intention involved in a person's thought process.

1. Cognitive-Literal (CL). This type of thinking represents the highest level of intention. The Thinker controls the direction of their thoughts. Reality is described literally and objectively. Reality is expressed in prosaic terms.

2. Cognitive – Comparative (CC). In this style of thinking, the Thinker controls the direction of their thoughts but allows some uncontrolled, free-flowing, subjective/fantasy associations to describe experience metaphorically. Reality is expressed in poetic terms.

3. Sensory-Experiential (SE). This type of thinking represents the lowest level of intention. The Thinker does not control the direction of their thoughts. Thoughts are formed from literal, purely sensory impressions. Reality is experienced in non-verbal terms.

The author has also developed three broad categories of Thinkers: 1) Neurotypical, 2) Psychic/Intuitive and 3) Neurodivergent. Each type of Thinker employs a different paired combination of the above-listed Thinking Styles.

1. Neurotypical. This type of Thinker employs CL and CC Thinking Styles. The Neurotypical Thinker tends to think about the world in linear, linguistic, and analytic terms. However, the Neurotypical also has the capacity to appreciate the use of abstract metaphors. *Neurotypicals employ the highest level of intentional thinking*. This describes most of the general population.

2. Psychic/Intuitive. This type of Thinker employs CC and SE Thinking Styles. Psychics are unusual because they have retained their early childhood ability to retain the fullness of sensory experience of reality in nonverbal, nonjudgmental terms. However, they also must identify and communicate these experiences by making metaphorical comparisons to known objects. *Psychics employ the lowest level of intentional thinking.*

3. Neurodivergent. This type of Thinker employs CL and SE Thinking Styles. *Strangely, Neurodivergents operate with two extremes of intention: Cognitive-Literal representing the highest level of intentional thinking and Sensory-Experiential representing the lowest level.* At first glance, this appears to be a contradiction in terms. Neurodivergents represent a diverse range of Thinkers on the Autistic Spectrum Disorder scale (as defined by the American Psychiatric Association's DSM-V handbook). They can range from 1) highly focused autistic savants, 2) ADHD thinkers who think on multiple tracks simultaneously and often appear distracted, and 3) autistics who must navigate reality while battling limited cognitive capacities and sensory stimulation overload. Neurodivergents are highly literal – both in their cognitive and sensory experience. They lack the abstract metaphorical capacity of CC thinking necessary for identifying social behaviors and emotions, or appreciating irony, humor, sarcasm, and analogy.

Scientists tend to fall under the Neurodivergent category of Thinkers. It is well-established that a high number of people on the ASD spectrum are drawn to the fields of science and technology, as confirmed by the research of British clinical psychology Sir Simon Baron-Cohen, director of Cambridge University's Autism Research Center.[6] They appear to gravitate to these fields because of their preference to focus on things/quantities as opposed to people/qualities. As noted by Baron-Cohen, "It may be that people with autism naturally think like scientists. They look for patterns, and, in science, you are always looking for patterns that you hope reflect a natural law."[7] These individuals tend to be highly literal with a black-and-white approach to understanding Reality. They also tend to focus on compilations of historical knowledge and known facts.

4. The Sensory-experiential Style Thinkers

Most scientists seem to operate more on the extreme side of Cognitive-Literal while ignoring their Sensory-Experiential capacities. According to one 2022 study, "Paranormal belief levels also appear to vary across academic disciplines; with those engaged in hard (or natural) sciences, medicine, and psychology showing significantly lower paranormal belief scores than those in education, theology, or artistic disciplines."[8] Essentially, the more intellectual or analytic the

[6] https://www.cam.ac.uk/research/news/study-of-half-a-million-people-reveals-sex-and-job-predict-how-many-autistic-traits-you-have ; Fessenden, M. (2013) Students with autism gravitate toward STEM majors. *Nature* (2013). https://doi.org/10.1038/nature.2013.12367

[7] https://www.cam.ac.uk/research/news/study-of-half-a-million-people-reveals-sex-and-job-predict-how-many-autistic-traits-you-have

[8] Dean CE, Akhtar S, Gale TM, Irvine K, Grohmann D, Laws KR. (2022, May 4) Paranormal beliefs and cognitive function: A systematic review and assessment of study quality across four decades of research. *PLoS One.* 4;17(5):e0267360. doi: 10.1371/journal.pone.0267360. PMID: 35507572; PMCID: PMC9067702.

person, the less inclined they will be to "believe" in paranormal events. This is due to their dependence upon rational thinking which, in this circumstance, is a handicap.

The author suggests this may be a result of professional pressure to conform to certain rational "norms." Or it may reflect an innate distrust of their ability to properly judge their own sensory experiences. This is a common issue for people on the ASD spectrum. Frequently people with sensory or cognitive neurodevelopmental disorders are corrected or contradicted from an early age by those with "normal" brain skills. This leads to a lingering and pervasive anxiety about being "wrong."

The major exception can be found among many autistic savants who are extraordinarily dependent upon their Sensory-Experiential thinking style to solve difficult problems. An excellent example of this can be found in neurologist Dr. Oliver Sacks' interaction with twin "Human Calculator" savants. In his book "*The Man Who Mistook His Wife for a Hat*," Sacks postulated that the low-IQ savant twins' instantaneous ability to perform complex mathematical equations was not a linear process. He wrote: "If such methods, such as visualizations, are regarded as algorithms, they are algorithms of a particular sort – organized, not algebraically, but spatially, as trees, spirals, architectures, 'thought-scapes' – configurations in a formal yet quasi-sensory mental space." (p. 211).

Interestingly, individuals on the ASD spectrum, like Psychic thinkers who *also* use the Sensory-Experiential style of thinking, have been shown to have higher than average "anomalous" or paranormal experiences. Neurotypical thinkers, who do not think in the Sensory-Experiential style of thinking, are often highly intolerant of anyone relying on sensory-based information. Neurotypicals deny the reality of anomalous events because, for all the reasons stated earlier, they simply do not experience this degree of data-based Consciousness.

Many scientific studies focus on the low reasoning capacity or cognitive functions of people who experience paranormal/anomalous events. This approach indicates the inherent bias of Cognitive-Literal thinkers who rely on a version of reality revealed by their limited thinking style. They assume that poor reasoning capacity is a mental handicap leading to an inability to recognize true "reality."

A 2019 Swedish study of high functioning young adults on the ASD spectrum concluded that "unusual somatosensory experiences are prevalent in the autistic population" and concluded "[t]his multi-method study highlights the unique aspects in the process of supernatural attributions in Swedish young adults who are diagnosed on the autistic spectrum."[9] A 2017 study to determine if ASD individuals experienced a range of "anomalous and/or out of body experiences" found that such experiences are common in adults with ASC [Adult Spectrum Condition] and are associated with a high level of distress."[10] Anomalous perceptual experiences have often been stigmatized as schizophrenic "hallucinations" just as in the early 20th century autism was defined, incorrectly, as schizophrenia.

[9] Visuri, I. (2020). Sensory supernatural experiences in autism. *Religion, Brain & Behavior, 10*(2), 151–165. https://doi.org/10.1080/2153599X.2018.1548374

[10] Milne E, Dickinson A, Smith R (2017) Adults with autism spectrum conditions experience increased levels of anomalous perception. *PLoS ONE* 12(5): e0177804. https://doi.org/10.1371/journal.pone.0177804

Similarly, Psychic thinkers are also often discouraged during childhood from expressing their psychic sensory observations about paranormal events. Frequently, psychic children are reprimanded, ridiculed, or punished by family members (many of whom actively suppress their own psychic abilities or think in purely Neurotypical terms) for saying things like they see ghosts, hear people speaking to them telepathically, have had alien contact, or can predict future events. Psychic children are often viewed as scary, weird, or downright liars. Some are accused of "causing" events that come true. They are discouraged from discussing their psychic insights.[11] Many shut down their abilities as a result. This author has spent decades helping many of these natural psychics regain their astounding intuitive abilities without fear of reprisal or ridicule.

However, Psychic thinkers may have a slightly easier time dealing with paranormal or anomalous experiences than Neurodivergent thinkers. According to research studies, clairaudient psychics receive fewer negative or anxiety-provoking auditory messages than autistics who heard voices, and psychics have "intact verbal and executive functioning."[12]

Psychics are better equipped to evaluate anomalous phenomena in terms of the Cognitive-Comparative style of thinking. This allows them to translate unusual or unknown data into rough real-world equivalents in the form of analogies or metaphors which, in turn, allows for feedback on accuracy. By contrast, Neurodivergent thinkers don't have this same ability to understand metaphors and analogies and are stuck trying to reformat and translate anomalous experience into purely literal terms. This is difficult considering that anomalous phenomena are inherently more unstable, nonsensical, and ephemeral than our "normal" Consensus Reality.

Those who can think in Sensory-Experiential terms are able to access realms of Consciousness that are invisible to others. Frequently, these invisible realms yield verifiable feedback from "objective" reality. Scientists who rely entirely on Cognitive-Literal type of thinking disregard this kind of anomalous information provided by Sensory-Experiential thinkers because they cannot imagine it could actually be real because they have never experienced it themselves. They conclude, without any scientific investigation, that it must be pure subjective fantasy.

Many studies over more than a century have revealed stunning confirmation of the reality of many anomalous types of phenomena.[13] Telepathic communication, clairvoyance, and prophecy all suggest that Consciousness can not only travel forwards and backwards through time, but also inter-dimensionally. Psychokinesis suggests that Consciousness has the power to interact with

[11] This author has known some Psychics who, as children, intuitively "knew" and announced that a family member was pregnant before it was known to anyone, and who were shamed for their knowledge. Others have been accused of "causing" the death of a relative because they foresaw it in advance of the event. Historically, witches were burned because Neurotypicals failed to understand that "magical" abilities were based on Sensory-Experiential thinking, not curses, insanity, or spells.

[12] Powers AR 3rd, Kelley MS, Corlett PR. (2017) Varieties of Voice-Hearing: Psychics and the Psychosis Continuum. *Schizophr Bull.* 43(1):84-98. Doi: 10.1093/schbul/sbw133. Epub 2016 Oct 7. PMID: 28053132; PMCID: PMC5216860; Other studies have shown that more experienced psychic mediums had "significantly lower levels of activity in several brain areas, including the left hippocampus, the right superior temporal gyrus, and the frontal lobe regions of the left anterior cingulate and right precentral gyrus when compared to their less experienced psychic counterparts. Peres JF, Moreira-Almeida A, Caixeta L, Leao F, Newberg A (2012) Neuroimaging during Trance State: A Contribution to the Study of Dissociation. PLoS ONE 7(11): e49360. https://doi.org/10.1371/journal.pone.0049360.

[13] Radin, D. (2009) *The Conscious Universe: The Scientific Truth of Psychic Phenomena*. Harper One.

and even alter physical matter, allowing a person to perform tasks like bending metal using only the power of the mind. Spiritual mediumship suggests that physical objects can be apported out of thin air from different time zones and locations, and that verifiable contact can be made with the spirits of deceased persons, which suggests, in turn, that Consciousness survives death.

The foregoing reveals the stunning fact that reality is not, as assumed by science, divided into strictly segregated subjective and objective experiences. These two symbiotic "realities" interact and influence each other. They are not independent of one another. This knowledge is essential to scientific understanding the true nature of Consciousness.

Anomalous phenomena have shown that subjective Consciousness can literally interact with and alter the composition, shape, and location of objective physical matter. Moreover, subjective Consciousness can locate accurate data beyond the objective physical location of the body in past, present, and future time zones. Subjective Consciousness not only extends beyond the living brain, but it appears to survive the death of the objective brain. *This suggests that the old scientific paradigm of a subjective/objective duality is nothing more than a false dichotomy.*

5. Eight Traits of Sensory-experiential Thinking

The Sensory-Experiential thinking style has eight important traits: 1) sensory knowledge, 2) photographic memory, 3) ability to focus on details and parts without judging the whole, 4) reduced reasoning, 5) synesthesia, 6) patternmaking, 7) empathic capacity, and 8) fast data acquisition. Interestingly, psychics and autistics share many of these traits in common.

1. Sensory Knowledge. Sensory knowledge is experiential, non-cognitive, and non-verbal. For instance, psychics often access data using "clairaudience." This involves the ability to "hear" (either with their physical ears or in their mind) certain auditory sounds including letters, words, names, or sentences. The psychic must then interpret the sound within the context of the session. Interestingly, between 5 and 20 percent of autistics have a condition known as Hyperlexia (amounting to 84 percent of all cases of Hyperlexia), which involves an early fascination for letters and extraordinary reading abilities, but without the ability to comprehend the sounds/letters.[14] In both cases, the person has the sensory experience of a cognitive symbol.

2. Photographic Memory. Photographic memory is the ability to remember information in a holistic, non-verbal format although the data itself may be verbal. According to the author's research, a significant majority of psychics have full or partial photographic memory abilities.[15] Autistic savants exhibit extraordinary photographic memories in their narrow fields of interest such as music, trivia, math, art or language.[16] British autistic savant Daniel Tammet was able to learn and hold conversations in the notoriously difficult Icelandic language after just one week of studying. British autistic savant Stephen Wiltshire is famous for drawing incredibly detailed and accurate drawings of

[14] Ostrolenk, A, Forgeot d'Arc, B, Jelanic, P, Samson, F, Mottron, L (2017) Hyperlexia: Systematic Review, Neurocognitive Modelling, and Outcome. *Neuroscience & Behavioral Reviews* (79): 134-149.
[15] [reference to author's work removed].
[16] https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2677586/

entire cityscapes, such as London or New York, after one helicopter ride over the city. Photographic memory enables a person to retain data holistically without linear thinking.

3. Ability to Focus on Parts. This refers to the ability to focus on the elements of a whole as opposed to the whole entity itself. The mental concept of a "whole entity" is an *a priori* judgment about the relationship between the parts based on past assumptions. For instance, one third (33 percent) of all autistics have a condition called Prosopagnosia as compared with only 2-3 percent of the general population.[17] This condition, known as face blindness, prevents people from recognizing or identifying people due to an inability to remember a person's face in its totality. The focus is on the parts (nose, eyes, mouth, ears) but people with this disorder fail to assemble them into a cohesive whole (face). Similarly, psychics and remote viewers usually receive psychic information in seemingly disjointed and unaffiliated images. This is why psychics are often accused of "guessing" about the meaning of their imagery. The data arrives without prejudgment in the brain. In fact, remote viewers are explicitly advised not to judge the meaning or substance of their psychic imagery. This secondary layer of judgment is referred to as "analytic overlay." It is strictly forbidden because it is frequently a false interpretation of otherwise verifiable information.

4. Reduced Reasoning. Both psychics and autistics frequently are unable to explain why or how they came to know something.[18] The reasoning process cannot be reverse engineered like a linear thought or logical progression because it is sensory and holistic. This reflects a specific thinking process, not a neurocognitive defect.

5. Synesthesia. Synesthesia is a neurological condition involving a crossover of experience between different physical senses. A person may "see" sound as colors, "taste" food as shapes, experience letters or numbers as having color or personality, and so on. There are an estimated 20-75 different types of synesthesia. One study showed the rate of synesthesia is three times higher in autistics than in the general population.[19] Brain studies indicate that psychic abilities are often found in both synesthetes and autistics.[20] Synesthesia in psychics occurs in a variety of ways. Psychic healers often "see" colorful energy auras that reflect different states of health.[21] According to nuclear physicist Edwin C. May, the former director of the government's remote viewing program at the Stanford Research Institute and Science Applications International Corporation, the top three most talented remote viewers in the "Stargate" program were all synesthetes.[22] Researchers have suggested that the seminal book on clairvoyance published in 1905, "*Thought-Forms: A Record of Clairvoyant Investigation*" by theosophists Annie Besant and Charles

[17] Henderson, D, Wayland, S, White, J (2023) *Is This Autism? A Guide for Clinicians and Everyone Else*. Routlege.199.
[18] Rufas, S (2011) *Are Autistic and Psychic People Similar? Psychology Today* (May 10, 2011)
[19] https://www.uclahealth.org/news/article/people-with-synesthesia-experience-the-world-with-multiple-senses#:~:text=The%20condition%20does%20not%20affect,a%20sign%20of%2C%20mental%20illness.
[20] Powell, D (2009) *The ESP Enigma: The Scientific Case for Psychic Phenomena*. Walker & Co. pp. 133-134.
[21] https://www.sciencedaily.com/releases/2012/05/120504110024.htm
[22] Seaberg, M (2018, October 15) Spycraft and Synesthesia, *Psychology Today*.

Leadbeater, created the concept of a correlation between psychic sensing and synesthesia.[23]

6. Patternmaking. Patternmaking is another non-verbal, non-analytic way of making sense of the environment. It involves assimilating objects and events not by similar analytic categories of the whole, but rather by similar traits. Patterns of traits can cut across disparate and seemingly unrelated categories. For instance, studies have shown that autistics are able to correlate emotions with different colors, and eventually "see" auras of color around people and equate them with emotions.[24] Psychics also "see" auras around people like colorful electrical frequencies and correlate them with moods, emotions, health, and thoughts. Famous American psychic Edgar Cayce wrote a book entitled "*Auras: An Essay on the Meaning of Colors*" and connected each color with a note on the musical scale, a planet in the solar system, and health disorders.

7. Empathic Capacity. Empathy is the ability to understand and share in the emotions of another person. Both psychics and autistics tend to become overwhelmed by the emotions and energies of those around them. It is akin to a sensory overload. Many autistics have "Affective Empathy" which involves sharing others' emotion, however, 50 to 80 percent also have a condition known as "Alexithymia" (as compared to 10 percent of the general population) which involves the inability to infer or understand emotions.[25] Certain types of psychics known as "Empaths" also exhibit hypersensitivity to the emotions and even health conditions of others causing them to be emotionally drained and even sick.

8. Fast Data Acquisition. Autistics are often able to recall very specific facts without much reflection. Autistic savants can acquire, retain, and recall vast amounts of data on their specific subjects of interest. This is likely due to a combination of photographic memory, sensory thinking, and patternmaking abilities that bypasses the linear recall. Psychics are also known to deliver instant, accurate answers to difficult or complex questions on subjects about which they know nothing at all. It is assumed that this is done by connecting with expanded Consciousness which operates holistically at a must faster speed than linear analysis.

6. Conclusion

The scientific community needs to open itself to the expanded data of anomalous phenomena that can be accessed by a different Style of Thinking. This is crucial to understanding the elusive true nature of Consciousness. The Sensory-Experiential Style of Thinking offers a promising pathway because it is the least intentional style of thinking and thus the most unbiased by known data.

[23] Breen, B (2014) Victorian Occultism and the Art of Synesthesia. *The Appendix* (2:2).
[24] Hamilton, D (2011, May 26) *Can the Brain Allow Us to See Psychic Auras.* DrDavidHamilton.com.
[25] Thompson, N.M., van Reekum, C.M. & Chakrabarti, B. Cognitive and Affective Empathy Relate Differentially to Emotion Regulation. *Affec Sci* 3, 118–134 (2022); Kahneman, D (2011) *Thinking, Fast and Slow.* Macmillan.

Cognitive biases, first developed in the 1970's by Amos Tversky and Daniel Kahneman, shine a light on our hidden assumptions. They are generally defined as unconscious and systematic errors in thinking when people process information and make judgments that can *distort a person's perception of reality* resulting in inaccurate information interpretation.[26] In this spirit, this author proposes a new cognitive bias. It is called "*The Intentional Thinking Cognitive Bias*." It exposes the dangers of intentional thinking. It is explained as follows: We rarely consider the role of our intention when we are trying to solve a problem. We believe intentions are irrelevant to rational thinking, but they dominate and determine what facts will be revealed to us. This affects our ability to investigate Consciousness.

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[26] Da Silva S, Gupta R, Monzani D. (2023) Editorial: Highlights in psychology: cognitive bias. *Front Psychol.* 2023 Jul 3;14:1242809. doi: 10.3389/fpsyg.2023.1242809. PMID: 37469886; PMCID: PMC10352116.